UNITARIAN MONTHLY

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Rev. FRED COTTIER.
Gorton, Manchester.—(see page 152).

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Unitarian Monthly.

Editor—Rev. H. BODELL SMITH.

"One God, one law, one element, and one far-off divine event, to which the whole creation moves,"—TENNYSON.

Editorial Notices.

THE UNITARIAN MONTHLY is published in advance ready for the last Sunday of the expiring month: Single copies—One Penny, by post 1½d.; 12 months 1s. 6d.; 12 copies and postage 11d.; 25 and postage 2s.; other quantities at the rate of 6s. per 100 and cost of carriage. LOCAL CALENDAR COVER extra. All communications, business and literary — to the **Fditor," Marema," 112, Barrow's Lane, Yardley, Birmingham**, excepting that—

CHURCH CALENDAR MATTER for parcels wanted for the last Sunday of the expiring month should be sent in to the printers a week previously. If received late, the parcel may not be dispatched in printing week. A rush of much late copy makes difficulty at the printers. Fair notice of any change in client's order should always be given. Postal Orders should be made payable at Yardley, Birmingham.

TO ADVERTISERS: This Monthly Magazine has a much larger circulation than any other Unitarian periodical in the British Isles, and is used by Churches as their PARISH MAGAZINE. For particulars and terms for advertisement space apply to the Editor.

FOR THE CHURCHES: The Magazine is published at the Editor's risk; he is the sole proprietor; it is issued for any truth seekers, for all Unitarians willing to support it, and especially FOR UNITARIAN CHURCHES. It exists for them and DEPENDS UPON THEIR CO-OPERATION. All parcels of less than 25 copies are supplied below cost, and only assist as advertisement and missionary propaganda. Churches taking such small quantities are urged to secure at least 25 regular monthly subscribers.

Notes and News.

Readers and advertisers please note that with this issue THE UNITARIAN MONTHLY has reached its 10th thousand monthly circulation through an extension of its use amongst the Churches of our Manchester district. This means on a low calculation something like 30,000 readers on an average of three readers per copy, a circulatión unprecedented in any Unitarian periodical in the British Isles. The missionary effect of such an extension of propaganda must be influential in no small degree in spreading our Faith and strengthening our Unitarian Movement. And this is being done without dependence on our denominational headquarters or any subsidising. "The Unitarian Monthly" has always paid its own way.

A correspondent draws attention to the fact that a minister at Douglas, I.O.M., stated recently that "half the young ministers of to-day are preaching Unitarianism and don't know it."

Unitarians have good reason to regret the death of Professor Peake, of Manchester. Though a Primitive Methodist, he took the rational view of the Bible and was a good friend and neighbour to our Unitarian College.

The North London Unitarians are carrying on a successful Open-air Mission, holding Week night meetings with increasing audiences and interesting question times. The man in the street takes our ideas eagerly in agreeable surprise.

Rev. Dr. Tudor Jones has been crowding the little meeting house in which Unitarian services are held at Aberystwyth, on the two Sundays of his stay there.

Mrs. F. W. Ward, sister to Rev. A. W. Vallance, has been conducting service at our Pendleton Church while here on a visit from her home at Achimota on the Gold Coast, and said much of interest about her African experiences. 29 young people of our Pendleton Church are going to correspond with as many African young people.

The Rev. Basil Viney, of Kendal has been a delegate to Geneva, to represent the Kendal and Westmorland League of Nations Union to attend the public meetings of the Assembly of the League of Nations.

The recent Welsh Unitarian meetings at Allt-y-Placa, had large attendances, when Rev. S. Bowen Evans was welcomed into his new ministry. There were two days' meetings, August 14-15, and two preachers each day.

A bazaar at York Street, Belfast, to mark the welcome to the Rev. A. L. Agnew, on his return after illness realised £215.

At Bootle the ladies have conducted the annual floral service.

Rev. Dr. H. McLachlan, Principal of the Unitarian College, Manchester, is appointed to give three addresses on "The History of the Manchester Faculty of Theology," as part of the celebration of the 25th anniversary of the Foundation of the Faculty at Manchester University, October 9th.

The late Miss Ann Girvan, Larne, has left £200 to Unitarian Charities at Larne and Cairncastle.

Rev. Dendy Agate is elected President of the Lancaster Free Church Ministers Fraternal.

At Cirencester Chapel, where there are signs of revival, a memorial tablet has been placed in memory of the late Rev. Henry Austin and Mrs. Austin, and was unveiled by the Rev. H. Bodell Smith (who is temporarily in charge), Sunday evening, September 8th, in the presence of a congregation of 50.

A Unitarian Garden Party at Hastings realised £23 in aid of Church decoration.

The Lewisham congregation has received a gift of £200 from the sisters of the late Mr. J. M. Major.

Rev. D. Delta Evans, late Editor of "The Christian Life" has accepted a position on the staff of "The Christian World," and has removed to 34, Park Road, Ilford, Essex.

SUNDAY ANNIVERSARIES. By Dr. A. D. TYSSEN.

[Topics suitable for Sermons or Sunday School Lessons.]

OCTOER 6th.

1536.—Probable date of martyrdom of William Tyndale.
1820.—Jenny Lind born.
1857.—Professor William Smith died.
1892.—Lord Tennyson died.

OCTOBER 13th.

1539.—A painter, named John, a martyr.
1605.—Theodore Beza, reformer, died.
1678.—Viscount Barrington, born.
1909.—Signor Ferrer shot in Spain.

OCTOBER 20th.

1632.—Sir Christopher Wren born.
1724.—William Wollaston, author of Religion and Nature, died.
1757.—Warrington Academy opened.
1784.—Lord Palmerston born.
1842.—Grace Darling died.
1842.—Rev. Nathaniel Philipps died.
1894.—James Anthony Froude died.
1907.—Rev. W. Wynn Robinson died.
1916.—Sir William Bowring died.

OCTOBER 27th.

1553.—Michael Servetus burnt at Geneva.
1670.—Vavasor Powell, Welsh fanatic, died in prison.
1728.—Captain Cook born.
1853.—The Council of Kings College condemned the views of F. D. Maurice.

The freedom of the borough of Heywood is being conferred on Alderman David Healey, J.P., ex-Mayor of Heywood, and prominent Heywood Unitarian.

A legacy of £2,000 is left to the Stockport Unitarian Chapel, by Mr. John Thomas Chadwick, of Stockport, also £500 to the Mayor of Stockport, for poor children's outings and expenses of poor persons under medical treatment.

Lady Durning Lawrence left £3,000 to the Unitarian College, Manchester, £2,000 each to the British and Foreign Unitarian Association, the Ministers' Stipend Augmentation Fund, the Ministers' Benevolent Society, the Ministers' Pension and Insurance Fund.

The Men's League Lancashire and Cheshire divisional section is announced as being held at Brookfield Church and School, Gorton, on September 28th, and the Gorton local branch is to meet in October.

MINISTERIAL CHANGES.—Rev. D. Delta Evans has resigned at Bermondsey and accepted appointment to the Ilford Church; Rev. Percival Chalk, of Wandsworth, has accepted a unanimous invitation to become minister of Gee Cross Chapel, Hyde; Rev. John Kielty has received public welcome at Stockton, on September 2nd, on entrance upon his ministry; Rev. G. Price-Jones, has been ordained on entering his ministry at Crumlin, Co. Antrim; Rev. S. H. Street, of Moretonhampstead, has been invited and accepted appointment to Whitby; Rev. W. E. Williams has received public farewell and presentations, on leaving Stourbridge, for his new ministry at Bournemouth.

DEATHS.—Mrs. John Lewis, Pontypridd, 53; Dr. Mary Ellen Rye, Southport; Sir John Campbell, M.A., M.D., F.R.C.S., LL.D., Craigavad, Co Down; Mr. Howard Wallett, Oldbury, 27; Mr. Thomas Jennings, Hinckley, 78; Mr. F. J. Shirley, Pendelton. Manchester; Mrs. Jewell wife of Rev. C. E. Jewell. Crediton, August 25th, 59; Mr. B. Cleall, Crewkerne, August 3rd; Mr. Frank Harrall, Trowbridge, August 14th, 65; Mrs. John Horsfield, Newchurch, August 21st, 65; Mr. Walter D. Trickett, Waterfoot, Rossendale, August 26th, 46; Mr. Samuel Williamson, of Gorton, at Blackpool, August 12th, 61; Mary Grundy, Gorton, August 13th, 77; Mr. John Jones, Chorlton, Manchester, August 20th, 73.

A THOUGHT TO THINK

False beliefs make cruel Deeds.

COMMUNITY BUILDING.

The spirit and purpose of our Churches must be readjusted and directed to new objects. Not so much Church-building or creed-building but community-building must be the new watch-word. It is no longer the function of a minister to shepherd a particular flock, but to serve the community and society at large in every way in which his personality can be brought to bear. The Church is the central institution around which and through which social righteousness and civic reform are to be upbuilt. The Churches must adapt their activities to meet new emergencies. They are tested by a new demand. Let them take counsel of their faiths, not of their fears, and take a new grip on the leadership which is their natural inheritance. SAMUEL A. ELIOT.

"One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."
—*Tennyson.*

One God ..... The Heavenly Father.
One Law ..... Righteousness.
One element ..... The Divine nature.
One divine event ... The kingdom of heaven.
One movement . progress towards realisation.

Unitarianism is—

The Unity of God in one person, the heavenly Father; the Unity of Man—of all men everywhere, in one divine nature as children of God and in world-wide brotherhood; the Unity of Life here on earth in one line of evolution, here and beyond; the Unity of life's purpose in man; one destiny for all—perfection; the Unity of salvation, the safety of each in the safety of all from every kind of evil; the Unity of all Truth under various names, "religious," "scientific," "Political," etc., all truths agreeing. Unitarianism stands for the real manhood of Jesus; for the gospel as he taught it; for God's Fatherhood for all and for ever; for the coming of God's kingdom of heaven on earth; for unfettered free thought in religion; for character before creed; for one world at a time.

UNITY is the great need of mankind all the world over. The unity of industrial peace, of international peace, of world-wide co-operation and goodwill. Unity will abolish all the great wastes of life and sources of antagonism, of selfish rivalry and strife. Man was made for Unity. The Fatherhood of God and the Brotherhood of Man mean that. Unitarianism means that. The gospel of Unity is the uniting power of divine Love that makes man One with God.

Freedom to Think.

By the REV. WILLIAM C. HALL, M.A.

The objection of Unitarians to authoritative creeds is that they require the suppression of the reason of the individual, to which they contend all beliefs must be submitted. Such creeds are set forth as systems of belief which must be accepted without question or examination. But if creeds were set forth, not as statements which might not be disputed, but as statements simply intended to help thought on religious matters I for one should have no great objection to them. When I am told that if I do not accept a particular belief and hold it in a certain way I shall perish everlastingly I rebel against the statement; but if I am told that I shall find a particular belief an aid to thinking to the truth, I am ready to consider it. A creed ought to be the beginning of religious thought; but unfortunately it is not: it is intentionally the conclusion of thought.

Now, while Unitarians confess no creed, they do profess many doctrines; and what I want to contend is that they ought to be continually thinking on these doctrines. Take the doctrine of the humanity of Jesus. It is not sufficient to profess it, saying, "We believe that Jesus was a being like ourselves," as though some final, because obvious, truth had been stated in those words, but the obvious must be thought on until all its implications are thought out. Take the expression "like ourselves." What are we ourselves? To get to an answer we shall have to do some hard thinking. And when we say that Jesus was "like" what we discover ourselves to be we shall have to determine in what manner and in what degree. Indeed, when we speak of the humanity of Jesus we have to tell not only how it was like the humanity of any one of us but also how it was unlike. Our seemingly simple statement is really a very complicated statement. Being free to think, we ought to think it out; else, we may find that we have become as rigid in our doctrines as the orthodox are in theirs.

So, as we try to bring others to our persuasion, let it be understood that what we state as our doctrine is given, not as though it really were a creed, but simply as an inducement to think to the truth which we ourselves are seeking.

THE GOOD SAMARITAN.

Two Christians praising high, the parable:
It appealed to the good that was in them—
They both considered it a real gem
Of brightest and of purest ray serene;
And one said of it that it might well mean
That God himself must be as good as that.

"Of course, and much better," said the other.
"Indeed!" said the first, "if he be as good,
That contradicts your creed of fire and blood,
Of hell prepared for all the poor depraved;
It means that every lost soul must be saved
If God be truly just as good as that."

"How so?" exclaimed the other, in surprise.
"Because," replied his friend, " 'tis plain to see,
The wounded man your Christian could not be:
An unconverted Jew,—it doth appear,
But yet was well worth saving, as 'tis clear;
No query what he was, or bad, or wise.

"And so with God who cares for everyone:
Who loves his enemies as much as friends,—
On all alike His brightest sunshine sends,—
Will seek and save, ignoring race and creed,
Redeeming each according to the need,—
Will rescue one and all, forgetting none."

H.B.S.

Young Thing: "I have brought this book back; Mother says it isn't fit for me to read." Librarian: "I think your mother must be mistaken." Young Thing: "Oh, no, she isn't; I've read it all through."—"Border Cities Star.'

Scriptural Unitarianism

NOTES ON THE DOCTRINE OF THE TRINITY. By REV. ARTHUR W. FOX, M.A.

X. SOME SOURCES OF THE DOCTRINE.

If we would find the sources of the complete doctrine of the Trinity, we must look outside of the New Testament. When learned Greeks, especially those trained in philosophy, became Christian, they began to apply some of their learning to the formation of dogmas, misunderstanding expressions and sentences in the Gospels and Letters of Paul, especially of the Fourth Gospel, they began to explain them in the way to which they were accustomed in the philosophical schools. Among their great Greek philosophers of antiquity were Plato and the school of Neo-Platonists founded upon his teaching, but carrying it further into a mystical direction. Plato, for instance, taught that our souls had had a previous existence, and that much of the knowledge, which we were capable of gaining in this life, was the inheritance of a previous life. This conception is the theme of his dialogue the "Meno." Hence many Christian thinkers used his line of argument to prove the pre-existence of Jesus.

Similarly though Plato had taught the doctrine of One great First Cause, he also taught the doctrine of "Ideas." These were patterns existing in the Divine Mind of all the things which made their appearance in earthly life. These had existed from eternity and were frequently referred in somewhat obscure language to the Divine Mind. Hence his followers began to separate the One First Cause, from the Divine Mind in whom the ideas rested and taught the existence of a "Second Divine Principle"' called the "Logos" or reason, which was separated from the "First Cause." This belief again could easily be transferred to Jesus, the wondrous glory of whose life made them think of him as something other than man.

Now the later schools following Plato, of whom the most eminent teacher was Plotinus, did teach a kind of Trinity, not indeed of three persons, but of three attributes. These were the One being, who was absolute and the source of all being, also known as the Supreme Good; next came the Nous or Logos, the Mind or reason of God, proceeding from the One being; thirdly came the Psyche, or Soul of the World, which was inferior to the two first. These three though not equal, but of a descending order in magnitude, had existed from all eternity. Hence here was a Trinity found in the teaching of the Neo-Platonists. This was eagerly caught at by many of the greater and more learned Christian teachers of the third and fourth centuries and imported into the simpler teaching of the Gospel. What is more they followed their teacher in regarding the Christian Trinity as consisting not of three equal persons, but as made up of three persons in this order,—the Father supreme, the Son less than the Father, and the Holy Spirit less than the Son. This conception of the doctrine of the Trinity held its ground until the end of the third century. Even Athanasius in his treatise of the "Trinity" admits the inferiority of the Son to the Father. It may be noted that the Creed put forward in his name was certainly later than his time and that he had no hand in drawing it up.

The little body of Jewish Christians under the name of the Ebionites continued to survive till perhaps the middle of the third century, and maintained the teaching of the elder Apostles of the humanity of Jesus, whom they regarded as the Messiah of their race and through them of the world. Their history is very obscure, but they continued Unitarian till they passed away.

A Missionary Effort.

Beginning with this number of "The Unitarian Monthly" and hoping to continue for some months The Manchester District Association propose to make use of about 5,000 copies of the "Monthly" in pursuance with the general policy of making our movement and its work and aspirations better known.

Our efforts will be chiefly concentrated on the new areas that have so rapidly grown up in and around the City. There are hundreds of people who know little or nothing of our Faith and it is these people we will try to influence, As far as the adult section of the community is concerned we will indicate by means of our own four page cover the position of our several churches, the names of the Ministers, and the times of the services. Besides this a special page will be printed telling of OUR AIM, OUR RELIGION, THE BEST LIFE, OUR OUTLOOK, and how best to approach the "Way of Life" which we believe, if faithfully followed will bring blessedness to those who follow it By this means we hope to interest many in our Churches who would not otherwise be influenced. We expect that each and every Church and Chapel in the District will seek to make a thoughtful and systematic distribution of the "Monthly" and after a period of distribution, follow up by personal and systematic visitations.

More can probably be accomplished by the personal touch than by any other means; but having first of all introduced ourselves through

the medium of the Magazine it will be much easier and pleasanter to bring in the personal element. It may be that our congregations will not be overwhelmingly enlarged by this method, nevertheless we think the scheme well worth while as a Missionary effort, and as a direct means of bringing the people into closer touch with a Religion, which we are persuaded, will help considerably to bring courage and joy into their lives.

Believing, too, that it is probably through the children, more than by any other way, we are most likely to reach the adults, and particularly the parents, we are venturing upon a scheme whereby an invitation will be extended to the young folk to attach themselves to one or other of our Sunday Schools, the Boy Scouts, Girl Guides, and similar movements in connection with the Church and Sunday School. Hence the following appeal to the parents will be sent with each monthly probably, or after—here is the Appeal:—

Are your children members of any Sunday School? If not this appeal is to you.

Do you not agree that it would be well for your children to come under the influence of moral and religious teaching, and that they should be given the opportunity of joining in the social fellowship and the happy comradeship of a Sunday School? The children of to-day are the men and women of to-morrow, and much depends on early influences as to what they will afterwards make of their lives.

We should be glad to enrol your children as members of. . . . . Sunday School. . . . Our Minister or Superintendent will be pleased to welcome them any Sunday, or to have a chat with you as their parents. We may be able to help you and your children.

F.C.

The Evolution of the Soul.

The researches of science in biology have revealed the long process of the creation of the human frame, by gradation through ages of evolution up from the simplest cell of protoplasm and the earliest animal organisms, step by step through forms of increasing complexity ultimately culminating in the most complex of all— the human body.

That has been the Creator's method. But man is more than his animal and fleshly form. Indeed the body is not he, but it is the dwelling-house of his spirit, of what we call the soul, which is himself. The body belongs to him just as his coat does. It is the vehicle through which, and by which he acts and works. He is the soul, the spirit which actuates and controls bodily effort and wills much of what the body does.

How then has man got his soul? How has he himself come to be created? Is the gradual evolution of the fleshly body the slow preparation of the dwelling place of his spirit? Is there any soul in a dog or a horse? These are important questions. May it not be that the soul has been gradually developed concurrently with the evolution of the body? Let us theorise, and then compare our theory with facts, and if the facts confirm the theory, and the theory agrees with the facts, we may get at the truth.

The spirit of man which we speak of as the soul, is the thinking, planning, loving and directing power within the body—the man himself. This human spirit is the same in kind as the creative spirit of God. Indeed God is the Divine Spirit of Life which is in all living things. The Creator pours his spirit into all living forms, as much as they can hold or have the capacity to receive. The worm or the insect has small capacity according to the simplicity of its organism, but the dog or the horse with a much more complex organisation and greater brain capacity can take in more of the divine spirit, and consequently can develop greater intelligence. Thus there is more of mind power in a dog or in a horse than in a worm, more power of self-direction, in other words—more soul. And in man with greater and more complex brain—the greater self-consciousness and sense of responsibility. There is the theory. In every quantum of the divine spirit however small, there is the germ of the godlike, possessing inherently the divine possibilities of thought, intelligence, intellect and will, waiting only development such as the capacity of the physical organism is capable of. We see remarkable intelligence and planning and organising power even of the ants, there are evidences of thought in the conduct of birds, and various other animals from mice up to the elephant; and the many true stories of the intelligence, the scheming, the self-sacrificing affection and heroism of dogs all tell the same tale, the existence of soul within. The facts fit the theory and the theory accords with the facts. People may say it is instinct. Well, if it be so it is man's instinct to think, to search for truth, to battle for the right, to deny himself for the saving of his fellows, to suffer martyrdom even rather than be false to his convictions, to be the master of his fate and the captain of his soul.

So it appears that the human spirit, the soul of man, is the result of gradual evolution and development through the lower forms of life; and that in a measure animals also have souls; that man is, as it were, their elder brother. It is clear that the soul is being educated by experience. Beginning in ignorance, and faced with difficulty and trial, it is learning all the time through all the stages of development in lower forms up to the human. The soul enters upon human experi-

ence equipped with what it has already learned in its previous successive organisms, but is yet in the comparative infancy in the educative processes of the school of eternity. Possessing inherently all the possibilities of the godlike, it proceeds along its journey on its own way to the perfect life. Thus is the human soul, as man, making the great adventure, seeking the truth, making discoveries, acquiring fresh knowledge, probing and testing every kind of experience, profiting from his mistakes, triumphing over difficulties, exercising his powers, and ultimately winning glorious achievements on the approach to his glorious destiny.

Rev. F. Cottier (Gorton, Manchester).

The Rev Fred Cottier is Vice-President of the Manchester District Association of Unitarian Churches, which starts a new experiment in Unitaian propaganda this October, and through the winter months by organised house to house distribution of The Unitarian Monthly. This is good testimony to the worth of this Magazine and the compliment is much appreciated.

Mr. Cottier is the minister of one of our most beautiful churches, "Brookfield," Gorton, Manchester. The following are particulars of his career.

As a youth it was his dream to be a Primitive Methodist Minister. To this end he became a Local Preacher, and read for the entrance Examination for Hartley College. The Circuit Superintendent Minister detecting, as he thought, a little New Theology heresy, was disinclined to admit him as a prospective candidate. About this time 1910 the Rev. R. J. Campbell, of the famous City Temple, London, was advertising in the "Christian Commonwealth" for young men to take up the work of spreading, by open-air preaching, the "Message" of the New Theology. Mr. Cottier answered the call and, after a period, became a "Pioneer Preacher."

This lasted for about four years after which time the Pioneer Preachers' Hostel was taken over by the B. and F.U.A.

From the Hostel he passed into the Unitarian College, Manchester, where a three years' training under the Principalship of Dr. S. H. Mellone, prepared him to take a Charge at our Hammond Hill Church, Chatham. He was Minister at Chatham for three years 1917-20. In June, 1920, he received a call to the Brookfield Church at Gorton, Manchester, where he still carries on a large and responsible work.

On coming to Manchester he became interested in the work and development of our Group of Churches as such, and allied himself definitely and intimately to the Manchester District Association of Presbyterian, Unitarian, and Free Christian Churches. For two years he was clerical secretary of the Association after which period he succeeded Mr. P. M. Oliver, B.A. (now M.P. for Blackley) as the President of the Association. At the same time, but only for twelve months as is the rule, he was president of the North Cheshire Unitarian Sunday School Union. He is a member of the Unitarian College Committee, is on the Council of the General Assembly, and on the Committee of the Religious Education a branch of the G.A. and the Sunday School Association.

Brookfield Church is situated in a commanding position on the Hyde Rd., Gorton, one of the busy roads out of Manchester. It is surrounded by an extensive graveyard used much as a local cemetery, in one part of which the old chapel formerly stood until the late Mr. Richard Peacock, founder of the engineering firm of Beyer, Peacock and Co., generously became the donor of the new Brookfield Church, to take its place. The Peacock family have since added extensively to the grounds and large and commodious schools have been erected, attended by upwards of 600 Sunday scholars and a large and devoted staff of teachers. As may be imagined, there is much important religious and sccial work carried on in connection with Church and Sunday School and various connected institutions. Mr. Cottier has a position of no small responsibility as minister, and fills it with much efficiency and with no little satisfaction to those whom he serves. Some years ago he married the daughter of the late Mr. Bristow Cocks, who was a member at Brookfield and many years a Sunday School worker. Mrs. Cottier is a B.A., of Manchester University and a real helper in her husband's work. Her uncle, Mr. S. G. Cocks is the Sunday School Superintendent. At the recent Sunday School Anniversary the afternoon service was conducted by the young people, a practice started seven years ago. A large number of young people were added to the Church membership by the visit of the Missionary Minister, the Rev. C. W. Townsend some months ago. Last year by the will of the late Colonel Peacock, son of Mr. Richard Peacock, a handsome legacy was left for the upkeep of the Brookfield Church.

One of the lady tourists to a Western reservation was a human questionnaire, and at Inquiry No. 1,000 even the long-suffering guide was losing his patience. "Oh, tell me," she cried, "who is that great tall Indian standing by himself over there?" "Madam," answered the weary guide, "that is Sitting Bull. He is on his vacation."—"American Legion Monthly."

The Parables of Jesus. (2nd Series)

STUDY COURSE (14). For Sunday Classes or Weeknight Discussion Circles.

I. THE MUSTARD SEED.

(Matt. 13, 31—2.)

It is evident that a Christian organisation of Society cannot come suddenly —ready made. It has to grow from the smallest beginnings. Jesus intended to make that fact clear in his parable of the mustard seed. He said, "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof." This is a parable of the growth of the kingdom of heaven on earth, from little to much, from the small to overspreading greatness with its sheltering and protecting power for all who are in it. For Jesus said that the kingdom of heaven is like that in its growth.

The Creator makes that growth possible by the inspiration of His spirit in man. He works through human agency for the realisation of all human good. Man reacts to the Divine suggestion. The kingdom begins in a thought in some human mind. It is the idea that man's business or reason for existence is to do that which is right in everything and to every human being. That thought began in some man's mind under the divine inspiration to which the human spirit responds. Heaven on earth can only be realised for man by man making it. He can only be fit for it by learning how to make it. There can be no heaven for him on earth or anywhere except that of his own making.

Having its human beginning in one human mind and gradually in the minds of other human beings it expresses itself in various forms of mutual consideration. The idea of doing what is right becomes embodied in action, in care and protection of others and in various social and collective arrangements for the promotion of the general welfare. This thought and desire for social justice to secure the safety of all from dangers and evils and avoidable suffering grows, and out of it all sorts of philanthropic institutions arise, and the tendency to more and more organising of the general security becomes a noble passion in reformers, great benefactors and saviours of mankind until that which at first started as a small seed of holy desire inspired of God, becomes like a great tree branching out in all directions with ever expanding shelter and protection for all. This growth is going on increasingly in the minds and hearts of the human race, and in due time it will become heaven on earth to all people. That seems far off as yet, but it is coming. That is what the discipline of experience is gradually educating humanity for, and to its divine consummation. Every kind of action brings it nearer; every extension of human justice makes it ultimate realisation more sure.

II. THE LEAVEN

(Matt. 13.33).

In another homely parable Jesus shows how heaven is coming. He took good care by variety of illustration to make it clear to the minds of his hearers that its realisation depended upon them and upon all their fellows. This brought into view the tremendous importance of each individual human being .—each a centre to the world of mankind sending out quite unconsciously streams of influence touching others for good or ill; making a difference to all the rest. All that and more is implied in the parable of the Leaven: "The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened."

,So the Creator puts the divine nature into every human soul. And there it works and spreads as a leavening power from man to man, from soul to soul, permeating mankind more and more everywhere with its best thoughts, its noblest desires, destined as soon as human wills are determined to make it possible, to go on working until all mankind are leavened with the heavenly purpose and desire.

How plain and simple it seems, and yet how grand and wonderful the way God thus brings all mankind gradually but ultimately to be His fellow-workers and creators of the heavenly kingdom, when there will be universal peace and goodwill throughout the whole of the human race. Think of the power hidden in every human soul, and of the wonderful possibilities of its right exercise. The dynamic influence that was in the man Jesus is also in every human being in some degree only waiting development. That development is immeasurable in its possible extent and destined to be infinite in its duration. Every good thought makes a difference for the better in the personal influence that goes out of a man. Every noble desire permeates the whole being with greater power for good. Acts of kindness and helpfulness increase the moral energy and happiness of the doer, and inspire new faith in those whom such kindness blesses. Indeed "mercy is twice blessed; it blesses him that gives and him that takes."

The coming of heaven upon earth for all mankind depends upon the leavening influence of noble personality. And that is possible in all as soon as each is resolved to make it possible. The leavening power of goodwill in any person goes out of him blessing others as it goes, influencing them for good, passing through them

to all whom they touch, an on and on in ever expanding circles of influence from man to man until it becomes impossible to point to any limit where that power comes to an end. Good done to one is so much good done to all, making human life that much better and sweeter and more beautiful for all. How true therefore is it to fact that a heavenly condition of human life and society comes by such permeation more and more in the minds and hearts of the people. The leaven works on without end and is gathering power always as it goes.

III. THE SEED GROWING SECRETLY.

(Mark 4. 26—8.)

The true story of Creation is not that which men thought thousands of years ago when they wrote accounts of it in Persian, Babylonian and Hebrew mythology. The world on which we live did not come into existence by the sudden flash of the Divine Will; nor was man made as instantly as that. We know now that the earth as we see it is the slow result of some millions of years, and that the bodily form of man is the outcome of a long line through countless stages of development from the simplest speck of protoplasm through every kind of vegetable and animal upwards to the human, and that this has taken ages upon ages of time. Indeed we are now coming more and more clearly to see that the mind of man has gradually been created by growth through all the stages of his physical development, concurrently with that of his body. In all forms of animal life there is some degree of intelligence. The divine spirit is in the simplest and the most complex according to its capacity to take it in, the capacity increasing stage by stage through all forms up to man. At which stage thought began it may be impossible to tell, but we see it in some degree in insects and birds and more so in horses and dogs. This is what is called evolution. The creation is still going on. The earth is not what it was. The human race has become very different step by step from its early beginnings. Charles Darwin and Alfred Russell Wallace have described the process. Human speech and language have been created slowly from very simple first efforts through thousands of years to what it is now in spoken and written form and its accumulated wealth of literature. The history of these developments makes a fascinating study full of wonderful interest. It is continuous creation. The human race is now in the making. Man is not yet made, but is being created.

Creation then is by gradual growth, and the truth of this was set forth by Jesus in the parable of the Seed growing Secretly: "So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade then the ear, then the full corn in the ear." That is how God governs the process of creation by growth, step by step, from one stage to the next in an ascending chain of sequences until the purpose is fulfilled. On this principle the earth came into being, and every living creature upon it. In this way all human progress goes on. The perfect society and the perfect life can only be realised by this process of growth which is called evolution. There is the evolution of social justice always proceeding, as also that of theology and religion, always in the direction of the glorious attainment of the kingdom of Heaven upon earth.

IV. THE SPROUTING FIG TREE.

(Matt. 24. 32; Mark 13. 28; Luke 21. 29.)

In the gospel according to Luke the parable of the Sprouting Fig Tree is given thus: "Behold the fig tree, and all the trees: when they now shoot forth, ye see it and know of your own selves that the summer is now nigh. Even so ye also, when ye see these things come to pass, know ye that the kingdom of God is nigh." Whether this be a true account of the parable as Jesus uttered it or not, it does appear to express more fully his meaning. It is a parable of The Coming Day and signs of its approaching advent. The sufferers from the bloodshed and horrors of military warfare may see in the work of the League of Nations a sure sign of the coming time and of its nearing approach when such war will be no more. Every agitation for any good reform in human affairs is the bursting forth of new life and prophecy of its inevitable fulfilment. In the very nature and constitution of humanity every wrong—every injustice—is doomed, and the emergency of protest against it is a sign that it is coming to an end. William Lloyd Garrison was at first just one voice protesting against negro slavery—crying in the wilderness of pro-slavery conditions, but it was the appearance of a living force which was certain to bring near the day of abolition. As certain as that the trees will put on fresh leaves next spring is it that all that the kingdom of heaven means must come to be. Every step or advance in justice between man and man and between the nations is an indication of the inevitableness of its coming. All who are toiling in the cause of righteousness may take heart in the fact that evil of every kind works its own destruction. Children have been made to drag wagons in the coal mines and mere infants to slave in cotton factories, but the human protest burst forth to touch the public conscience and the emergence of that protest was a sign that such inhumanity was coming to an end. The divine spirit in man is never wholly dead. It bursts forth in due time like the new life on the trees in the spring heralding some great improvement, bringing some new light and glory to make joyous summer of human happiness.

The kingdom of God is realised in every act of

kindness, in all the doings of righteousness, for the doing of what is right and just, is the practice of the governing power of God. To that extent is the kingdom—the divine law of God—fulfilled. The kingdom of God came to the families of the drowned lifeboat men, in the generous public provision made for them. Human hearts are touched by the distress and desolation of such bereavement, proving that the divine spirit is there awakened by that touch of human woe. When all human action is the expression of such consideration for the needs and the just claims of others the blessings of the kingdom of heaven will be shared by all.

Salvation.

There is nothing more simple and more easy to understand than Salvation; but there is nothing that can be made more perplexing and more difficult. Salvation is and can be nothing else but deliverance from evil and the consequences of evil; and whatever accomplishes this, saves. What does the poor sailor want, who is clinging to a wreck for dear life, and whose little strength is well nigh gone? He wants Salvation: and salvation will be deliverance from his peril. He wants a strong arm, a rope, a boat, a piece of soid rock beneath his trembling feet. What does the traveller in the desert want, upon whose head the burning sun has beaten, till thirst and faintness have become unbearable? He wants the sight of a green tree for shelter, and of a running stream for refreshment; and he must have these or die. Give him these and you give him salvation. What does the sick man want, in whose veins the taint of disease flows with the life blood of every part? He wants a good physician and medicine, to destroy or expel the poisonous germs and bring health and life to body and mind. Healing wil give him salvation. What does the drunkard need, whose will-power and whose moral forces have been conquered by degraded appetite? He needs an over-mastering impulse of thought or feeling, a mighty example, an accession of good desires and pure affections sufficient to overcome the evil power: then these would be his salvation, and he who helped to impart these would be his saviour. In all these instances, it is plain that salvation is deliverance from evil conditions and that the way of Salvation is simply the application of the proper remedy; and, as amatter of fact, if you proceed to think over all the possible evils to which human beings can be exposed, and all possible salvations from them, you will find that salvation and the way thereto can never be anything else.

When, then. we speak of salvation and the way of salvation in relation to religion and the soul, we ought to speak of the same thing,—of real evils and real remedies for them. What then is Salvation? This question can only be answered by first finding out what we need to be saved from Some say, we need to be saved from Hell; some, that we must be saved from the wrath of God; some, that we need to be saved from His justice, or the penalties of His broken law. But if we think of God as our Heavenly Father who is supremely anxious to do us good and save us, we shall at once find ourselves before the simple fact that we really need to be saved only from the things that estrange our hearts from Him, and that do us grievous harm by making us foolish and fearful, ungrateful and wayward.

J. PAGE HOPPS.

Small Numbers, Special Duties.

We borrow, in the following, from a small Christian Body, a few hints which may be useful among our own Churches:—"But our small numbers seem to impose upon us a special duty as far as possible to be regular in our attendance at meetings for worship. We are all affected by numbers, and cannot altogether divert our eyes or our attention from our surroundings; and hence many meetings do suffer from the absence of friends who might with a little more effort be present, and might uphold one another's hands and cheer one another's hearts in the worship of our Heavenly Father. The sense of responsibility for the right holding of our Sunday services, needs to be very largely felt by all our members. Amongst too many of our Churches, the minister is looked to as having the entire guidance of the worship, and the congregations feel very largely absolved from any definite responsibility with regard to it. But all our members ought to feel clearly and distinctly the responsibility which attaches to them for the solemn, reverent holding of our services as in the presence of the Lord. The very mode in which we assemble has a considerable influence on the conduct of the service. Punctuality in attendance is a very important matter. If we notice the effect produced by the punctual assembling of the whole congregation, and consider what would have been the effect had it gathered otherwise, only a few present at the hour of meeting and the rest straggling in a few at at a time, we shall see how."

The Unity Fellowship.

President: Rev. ARTHUR W. FOX, M.A., (Todmorden).
Treasurer: Mr. ROBERT KENYON, J.P. (Stalybridge).
Correspondent for isolated members: Miss THEODORA MILLS, Lowmandale, Cheltenham.
Secretary: H. BODELL SMITH, 112, Barrow's Lane, Yardley, Birmingham.

Can our members, and any of our readers do anything to get a study circle started in connection with their Church or School? A Study Course is provided in this Magazine which if followed will make the work easy. This second series of the New Testament parables is not only a fitting subject for a Sunday School senior class but for a week-night circle. The procedure can be very simple: The teacher or leader can read aloud the short article for the week and call attention to any points for consideration and then invite any discussion upon them.

The parables may serve too as a basis for social study in a Study Circle or week night class. Jesus used parables concerning the coming of the Kingdom of Heaven upon earth, and we preach about it in our Churches, but we ought surely to do more by conferring together, seriously considering by what method the Christianising of society and the conducting or human affairs can be effectually promoted. This is "Our Father's business," and we are all brought into this world to engage in that. The Churches should take their rightful leadership in organising systematic study of the application of the Christian principles they proclaim to the pressing problems of life. Can our fellowship members initiate such steps as are here suggested? And may not any of our readers be urged to do this? October is upon us. The winter's work has to be planned. Why not include this important matter? If this Fellowship can organise Study Circles for that work it will be a great educational achievement either through its members, or through any reader of these words.

I may state that any class or discussion circle taking up the parables' course or other course, can sit for an examination with prizes for the best answers.

It is a matter of interest to mention that a member of one of our Churches who is also an Insurance Official has written offering assistance in producing a workable scheme of mutual help for our readers and Fellowship members. It is quite probable that such a scheme may be devised and which will be explained later in this Magazine.

Any readers desiring to assist the promotion of closer fellowship amongst Unitarians generally, and mutual help amongst them, are invited to become members of this Fellowship by a subscription of not less then 1s. a year towards any expenses incurred. A financial statement will be made before Xmas, probably in the November issue—showing receipts and expenses. H.B.S.

Literature.

LITERATURE.—"Capitalism, Socialism and Unemployment," by Joseph Bibby, 6d.—J. Bibby and Sons, Ltd., King Edward Street, Liverpool, is a beautifully printed booklet on superior art paper, and in durable stiff cover. The author's aim is to indicate the solution of the problem of unemployment. His essay in three chapters is written from the employer's point of view with somewhat mixed ideas as to the meaning of the terms "Capitalism" and "Socialism." His criticisms of the Labour Party would not be considered fair by some of our readers. Evidently he believes that under public management there will be no scope for private enterprise. Why not? we would ask. His remedy for unemployment is the spirit of goodwill amongst all parties concerned; emphasis upon duties more than upon rights, and less acting from self-seeking motives. The essay is beautifully illustrated by reproductions of pictures and portraits by well known artists and by other tasteful engravings.

The Rev. Ramsden Balmforth, of Capetown, has published a sermon on "The Nature of Life," for free distribution, suggested by discussions at the meeting of the British and South African Associations for the Advancement of Science, in which he interprets life spiritually as opposed to the mechanistic view.

Mr. D. W. Ross, of the Willaston School, Nantwich, has published a book, "The Player Plays, and Other Plays"—Arthur Stockwell, Ltd., 29, Ludgate Hill, London, E.C. 4, 2s. 6d. net. It contains three plays written for performance by the boys at the Willaston School. The first is set in the time of James I. about 1610; the second is entitled "The Two Robin Hoods"; and the third, "The Gentle Giant." They are cleverly written anl very amusing, and are suitable for performance by adults, and can be acted anywhere without fee or permission.

Preacher: "You must conquer yourself. I conquered myself when I was about your age." Jones: "Well, you see, parson, I'm a harder man to lick than you are.' —"Exchange."

The Women's League.

The Accrington Neighbourhood League held its autumn meeting at Blackburn, August 17th, Mrs. Marsden, of Burnley, conducting service and spoke on "The Unseen Things in Life." Miss Newell, of Todmorden, addressed the evening meeting on "Some Women Martyrs of the Reformation."

At Bridgwater, the Women's League has decided to work for a Sale of Work to be held in November.

At Lewins Mead, Bristol, the League members had the first meeting of the autumn session on September 4th, and it is decided to hold a jumble sale in October.

The Torquay branch has its monthly meeting in October, when the members are invited by Mrs. Talbot to Ellathorpe, Vicarage Road, Chelston, Monday, October 14th.

The Belfast League held its 6th session at Mountpottinger, September 9th, when Mrs. J. E. Ewbank, conducted service, and gave an inspiring address on "The Need for Rest." At the business meeting Mrs. Ewbank presided, and she was re-elected president. There were 35 members present.

A rally of local branches of the League was held at Mottram recently, when over 100 members assembled. After tea there was a ramble, and a public meeting, when Miss Kathleen Hall presided, and Mrs. Shipway lectured on "Life in China." Miss D. Cumberlidge sang, and Mrs. Rosling moved a vote of thanks, which was seconded by Mrs. Webb.

At Brookfield, Gorton, the League branch begins its new session on October 9th.

At Coventry the local League members had a Garden Party at Mrs. Watsons, and Mrs. Hughes gave an address followed by a lively discussion.

The Moss Side League met September 19th, and Mrs. Woodhouse spoke on "Palestine and the Temple Colonists."

National Unitarian Temperance Association.

Secretary: REV. WALTER LONG, 5, Jesmond Avenue, Wembley Hill, Middlesex.

A speaker at a public meeting some time ago uttered the following:—He believed he did not exaggerate when he said that the drink was doing more harm at the present time than all other causes of mischief put together.—(Cheers). Scripture readers and missionaries bore testimony that the greatest barrier they found, the greatest obstacle in the path of their labours, was intemperance. Within the last two or three months he was informed that an inquest had been held on a young man who had committed suicide. These words were found upon his body: "Don't inquire my name; this is the result of a wasted life—drink did it!" The coroner had received upwards of 200 letters from parents in England, asking for marks of identification, seeking sons who had disappeared from home. Thus the drink caused desolation of homes, as well as ruin of character.

THE MINER

after the long coal stoppage, will be faced with many problems—for example

WHAT ABOUT THE HOME?

There will have to be some hard planning if things THERE are to be even as they were last April.

THE WORKER is used to thinking things out for himself. Suppose drinkers gave up the drink—at any rate for a time. Would not that help mightily? THINK IT OUT!

IT IS TOO MUCH, someone will say, to ask of a man who is used to his drink. But the question is:

ISN'T IT WORTH WHILE

when his pressing needs are so many?

THINK IT OUT!

THE FAMILY MAN will want every penny he can now get to provide for his children and to stand by his wife—that wife who stood by him so splendidly through the long stoppage. Are wages big enough to keep both a decent home and a warm seat in the pub?

THINK IT OUT!

IN THIS TIME OF DIFFICULTY, when, likely enough, food and clothing, and a score of other things, are needed as they rarely have been needed before, surely it is worth while to put these before the drink; the home first, and the drink—for the sake of the home—nowhere.

SURELY IT IS WORTH WHILE!

THINK IT OUT.

I think that good must come of good,
And ill of evil,—surely unto all,
In every place or time, seeing sweet fruit
Groweth from wholesome roots, or bitter things
From poison stocks; yea, seeing, too, how spite
Breeds hate; — and kindness, friends; — or patience, peace.

EDWIN ARNOLD.

For the Children.

CONDUCTED BY REV. H. FISHER SHORT.

"THERE'S AN 'R' IN THE MONTH."

Mrs. Bunny popped her head out of her nursery door-way, and then, seeing that everything was quiet, she said: "Come along children,"—and suddenly—there was a scamper of little feet, as three of the tiniest, loveliest bunnies you ever saw —came bounding out.

"Careful my dears," warned their mother,—"don't go too far away, for you are all going to school in the morning, and must be in bed early."

"I don't want to go to school," muttered Bob-tail to himself,—"it is right that the girls should go," meaning his two sisters, Frisky and Fluffy —but I'm a man,—and want to explore."

He didn't quite know what "explore" meant, but he had heard his father telling Mother Bunny what fine explorers some of the warren folk were —and he knew it was to do something manly.

After playing hide-and-seek with his sisters, he sat up on his hind legs, and wondered what was in the next field. And to "wonder" with Bob-tail—was to find out.

So away he scampered through the hedge, but finding himself in a field just like the one where he lived,—he ran on and on.

Venturing across a narrow lane, a motor car coming round the bend scared him so much that he fell headlong into a ditch. And there he lay, trembling like a leaf—whilst his heart went pit-a-pat—pit-a-pat!

"Oh! dear!" he moaned, as he dragged himself out, and lay down in the long grass to dry—"I do wish I was at home."

But he didn't know in which direction his home lay, and his tears fell thick and fast—wetting his nice little whiskers. Suddenly, out of the silence, there came the tramp of feet, and the sound of voices.

"Yes!"—some-one was saying—there are dozens of rabbits here."

"The enemy—man"—whispered Bob-tail to himself—. "I must get away from here," for he had just remembered his mother's warning—"if there's an 'R' in the month—beware of man."

In his terror, he struck out blindly across the field and was just getting through the hedge—when—click!—something crashed down upon his hind legs, and the next moment Bob-tail found himself unable to move—he was a prisoner! How long he lay there he never knew, but presently, he heard two young, eager voices coming towards him.

"Look! Jack," cried the taller of the two boys —"there's a rabbit in that trap."

"Why!—it's only a little mite," said his brother Tom, as, very carefully, the boys released poor Bob-tail—now more dead than alive.

"His legs aren't broken," said Jack,—"but he is terribly frightened—let's take him home."

By night-fall Bob-tail found himself installed in a nice big box, filled with straw, and although the boys tried to tempt him with bran and water-cress—he felt too ill to eat.

During the next few days he just lay on his side looking up at the sky, and wondering where his mother and sisters were. "If only I had remembered about the 'R's"—he kept on saying to himself—"and if only I had stayed near the warren."

"How I should love to scamper through the sweet, cool grass, and eat my supper with the others."

And a big tear splashed down his face.

At that moment the two boys came up. "Tom," whispered Jack, "what's the matter with the rabbit?"

"Looks as though the little fellow's fretting," replied his brother, then, after a moment's thought, he said: "perhaps we had better take him back to the country."

So without more ado, Tom slipped little Bob-tail under his coat and away the boys went.

Tom and Jack knew exactly where the warren was, and when they came to the field, Tom whispered: "Now watch."

The instant he was released, Bob-tail gave a sqeak of delight—and scampered right across the field. The last thing he heard was the hearty laughter of the boys as they turned away.

On, and on he sped, until suddenly, he bumped against something soft and furry.

"Sorry," he said.

"Hello, little stranger—why the hurry?" said a voice, and looking up Bob-tail saw a rabbit regarding him with quiet amusement, but the amusement turned to surprise and relief as she exclaimed . . . "Bob-tail!—wherever have you been?"

Poor Bob-tail was so overcome that he crept to his mother's side, and sobbed; "Oh! mother!—I have had such a fright!"

When he had told her all his adventures, Mother Bunny just licked him all over, and said: Never mind—come along home—I have a nice supper ready, and Fluffy anl Frisky will be so delighted to see you."

So they went home together.

In the days that followed, Bob-tail never went beyond the warren field, and the very next day a new scholar appeared at school.

Bob-tail was now so scared of traps, that he visited all the nurseries in the warren, telling them what a narrow escape he had had.

As time went on, Bob-tail came to be known as "The Rajah," and grew fat and comfortable on the gifts of the young bunnies who came to hear all about "the 'R' in-the-month."

AUNTIE LEA.

The Kiddies' Own Corner

Coducted by Uncle Fisher,
11, Oxford Avenue,
Bootle, Liverpool.

Dear Kiddlekins,—

This month I feel a bit like Old Mother Hubbard. The cupboard is quite bare. No story, no poem, no adventure of any kind. I suppose it is the lovely weather. Sunshine is more attractive than scribbling, and I hope our many little scribes are thoroughly enjoying it. A little bird tells me that next month I shall be quite snowed under with fairy tales and dream stories, and lines of sweet song. I wonder if the little bird really knows.

Heaps of love to you all,
UNCLE FISHER.

HUMAN NATURE.

The position most peculiar and fundamental to Unitarians is the view of man himself. We build our religious ideals, methods, and hopes on the demonstrable facts of human nature. We begin with facts of human experience and find in them the revelation of a way of life and the demonstration of a divine Fatherhood. We go to the naturalist and accept what he has discovered respecting the origin of man. We go to the psychologist for instruction upon the nature of the soul—the evolution of conscience, the scope of imagination, the power of sentiment, the authority of reason. We go to the historian and learn what humanity has achieved, tracing the onward sweep of civilisation, with law, literature, art, government, commerce, science, and religion. We go to the educator and discover how intellect and heart are trained and unfolded. We go to the philanthropist and watch the creative methods by which defectives and criminals are improved and reformed. We go to the student of comparative religion, and listen while he reads from out all the Bibles of the race noble commands for purity, sweet messages of hope, and tender prayers of trust. We listen also as he describes rites and symbols by which the spirit of man has pictured and cultivated the feeling of reverence and the passion for holiness.

We gather all these facts from the widest circle of experience, and in the light of these truths we affirm that man is a spiritual being, the outcome of nature's highest creative impulse. A being imperfect, but progressive, with native capacity for the discovery of truth, for moral development, for religious feeling, and for the outgrowth of sin.

JOSEPH HENRY CROOKER, D.D.

ARE YOU SAVED?

What does the question mean? It means are there quick currents of emotion fresh from the spirit of God moving through your heart? Are you alive to the realities of life? Do self-interest and pleasure and comfortable ease seem to you the real thing? Or do kindness and love and purity and truth seem to you the things that make life itself worth living? From day to day, and hour to hour, on which is your heart most set, personal ends of comfort or wealth or fame, or unselfish ends of the good and joy of those who are near you or of the great world of humanity outside? Do you care—care with the sort of caring that will not let you sink back into selfishness—for the happiness of your companions in your home, or for the saving of the wretched and the sinning amid all the sin and wretchedness of our vast city, or for the growth and sway of truth and goodness in this mighty nation? If you care for any of these things earnestly and truly, then indeed your soul is saved —and though again and again you slip and fall on the way of life, yet God counts you among his redeemed, for you are no longer ruled by the selfishness of the carnal man, but you live in the liberty wherewith Christ has made you free.

R. A. ARMSTRONG.

THEOLOGY MOST POPULAR.

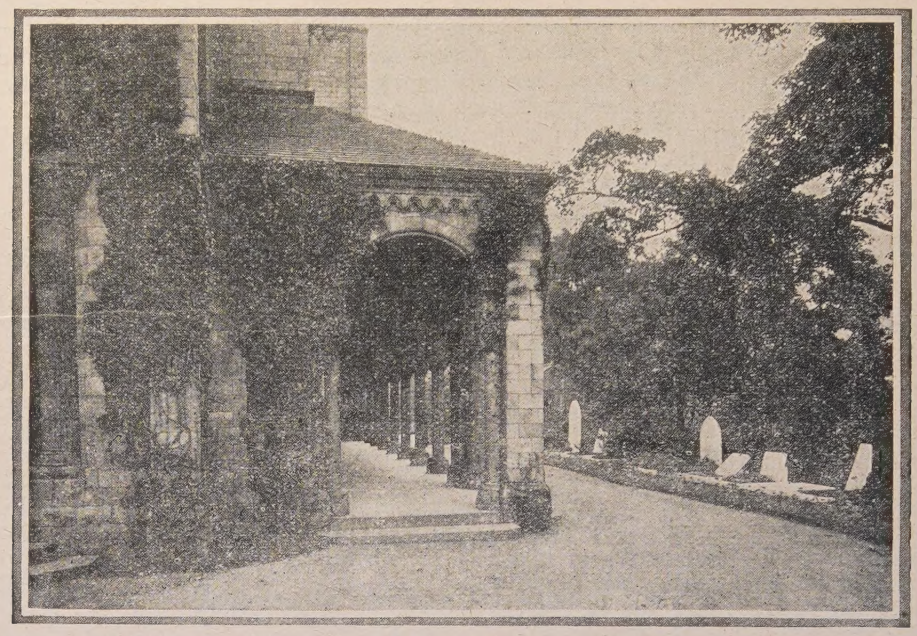
If Theologians are to love their neighbours as themselves, in addition to loving God, they must recognise a duty to the public, says the Archbishop of York. They must teach the people "technical theology." Continues Dr. Temple, "Theology is the most popular subject that exists. We desperately need more competent thinkers to deal in lectures and writings with the broad outlines of the Christian conceptions of God and of life, and to do it in the language of ordinary intelligent people." The public is inconsistent on this matter. It lauds the technical scientist, but it is impatient that "the technical theologian should exist at all." Technical theology is simply "the effort to think with scrupulous exactitude about the greatest of all problems." The only way to approach religion, according to the Archbishop, is without preconceptions. This is the way of science and of reverence. "To come to a study of the works of God with a preconception of what they must turn out to be is a species of idolatry; it is the setting up of an image of God instead of accepting from God the evidence of His own words." We can only believe those things which we perceive as having some meaning and bearing in our own lives. The theologians must keep in touch with ordinary folk.

That means every minister must do his theological job. It is his chief, and, at last, his only job. ("The Christian Register").

The Manchester Crematorium

BARLOW MOOR ROAD, CHORLTON-CUM-HARDY

Four Miles from Manchester. *Tram Route: No. 46 from Piccadilly.*



Colonnade—from Entrance.

CREMATION.

CREMATION is better than earth-burial, not merely regarded from an economic and hygienic view but from considerations of tender sentiment.

REGARDING the solemnity and beauty of the ceremonials, all witnesses are impressed with the superiority of cremation.

ECONOMY would be secured to ratepayers by the general adoption of Cremation.

MATERIALLY reduces funeral expenses, and has many advantages over burial.

AVERAGE net loss to ratepayers due to the old form of earth burial in numerous cases exceeds £3 per interment.

THOUSANDS of acres of valuable land would not have been required for burial grounds if Cremation had been practised in the past.

IT is a very serious thing burying dead bodies, many of them full of disease, in the middle of great populations —(Bishop Diggle.)

OBJECT-LESSONS on the superiority of cremation over earth-burial are available for everybody.

NATIONAL interests appeal for recogniton of the advantages of cremation over earth-burial.

Those who become members of the Cremation Society of England not only help the cause but receive a National Certificate giving the right to Cremation at any Crematorium in this Country. Annual Membership £1 1s. 0d. per annum; or Life Membership £5 5s 0d. All particulars may be had from Mr. Piggott, (address below); or from **The Secretary, C.S.E., 23, Nottingham Place, London, W.1. Telegrams—"Crematorium Wesdo, London." Telephone—Welbeck 4168.**

Visitors take a Circular Route No 46, "Southern Cemetery" Tramcar from Piccadilly right to the gates of the Crematorium
Admission to Crematorium, 3d. each. The Superintendent will explain everything.

The Secretary is willing to give LANTERN LECTURES on Cremation either in Manchester or elsewhere. Any further information and illustrated handbook may be had, post free, from Mr. ARTHUR E. PIGGOTT, Crematorium Offices, 37, YORK STREET, MANCHESTER

TELEPHONE—CITY 3896. TELEGRAMS—"INCINERATE, MANCHESTER.

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